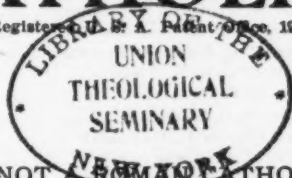


THE CONVERTED CATHOLIC

(Title Registered U. S. Patent Office, 1919.)



WHY NOT A ~~ROMAN~~ CATHOLIC
PRESIDENT?—III

TO DOMINATE OUR NATIONAL
PRESS

DID MR. DE VALERA "TAKE" ANY
"OATH"?

A FALLACIOUS PROTESTANT
POSITION

This number should be of special interest to Roman
Catholics. Please send it to one.

MARCH, 1928

Room 527, 156 Fifth Avenue,
New York City.

MAR 14 1928

THE CONVERTED CATHOLIC

Editor: Mr. T. C. MARSHALL

An International Magazine

Published Monthly by Christ's Mission

Room 527, 156 Fifth Avenue, New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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March, 1928

No. 3

All persons living in the United States, Canada, Cuba and Mexico who subscribe during 1928 will receive the Magazine for one year at the special rate of **ONE DOLLAR**. All sending us two or more new subscriptions are entitled to the premiums noted elsewhere.

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Nuns' Buildings Taxed

On Feb. 4 the New Jersey State Board of Taxes and Assessments reversed the action of the Monmouth County Board of Taxation in relieving part of the property belonging to the Sisters of Charity of St. Elizabeth from taxation for 1927.

Papal Influence in Italy

The London "Christian," Dec. 1, 1927, said: "The new Italian Penal Code also turns its eye upon religion." Summarizing this part of the Code, a correspondent of the "Times" writes:

Whoever uses words or commits acts offensive to those who profess cults acknowledged by the State is to be given imprisonment up to one year; and if the person offended is a priest the punishment may be extended to three years. But if the offense is one against the Catholic cult the punishment is increased. Whoever offends the persons or the symbols venerated by the Catholic religion is to be punished with a fine of from 100 to 300 lire.

New Drastic Law in Ecuador

"A law has just been put into force in Ecuador which prohibits the entrance of ministers of religion of any denomination. It further provides that religious bodies already in the country take no fresh steps to extend their work. This measure, aimed primarily at the Roman Catholic Church and its greedy priests, will restrict seriously the growth of evangelical work," says "The Latin-American Evangelist," San Jose, Costa Rica, Nov., 1927.

"There can be no question that the Latin-American peoples are fast shaking off the shackles of Rome. With modern education and with intimate commercial and political intercourse with the foremost nations of the world has come a clear perception of the tremendous handicap from which they have suffered through the imposition of a foreign ecclesiastical system, administered in the majority of cases by foreign priests."

A Divergent View

On page 10 of our January issue were some sentences taken from an article in "Our Sunday Visitor" of Jan. 1. We sent a clipping of the entire article to a learned subscriber, whose utterances on public questions are always received with respect. We expressed the thought that only the Roman Catholic hierarchy had any wish to establish a department of religion, or were "working to that end." Our friend, in thanking us for the article, said he thought that the Roman Catholic writer "dreads a Religious Department of the Government to be threatened by the Fundamentalists."

A Mexican Deputy on Christ

The New York "Christian Advocate," some time ago, contained part of a speech that had been delivered in the Mexican Congress a short time before by Deputy Diaz Soto y Gama, in which he said:

"I shall close my discourse, and I wish to open it by honoring that holy name which the [Roman] Church has forgotten — namely, Jesus the Christ. (Applause.) And in doing so I am certain I have the sympathy and hearty endorsement of each member of this august body. The thinking men of this assembly and the thinking men of Mexico believe in and love the Christ! . . . We know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the Gospel of Christ. . . .

"As a Christian, I agree with my

fellow deputy, Mr. Cerisola, in many things, but I do not agree that the present revolutionary tendencies aim at the un-Christianization of Mexico. The revolutionary party would like to see all Catholics become Christian more and more, and we ourselves would like to be better Christians. We who constitute the revolutionary party would rise above our past failures—for along with the great things we have done we have sinned—and there is but one Person who can save us—namely, Jesus our Lord!

"My friends, I profoundly believe that only the humble Nazarene can save us. Only as we fill our minds and souls with His teachings and His love can we fulfill our mission! . . . Morality alone is not sufficient. Christ, and only Christ, is the solution to this problem! . . .

"Here I take my stand as a sincere Christian. And if some say, 'My skeptic friend, why have you turned Christian so suddenly?' I can only answer—the sorrow and suffering of my people have brought me back to the feet of my Saviour."

Our friends are invited to call at the office, Room 527, 156 Fifth Avenue, New York, and look through the books we have, treating of Roman Catholic subjects. We refer specially to two—one, "England's Fight With the Papacy," by the late Walter Walsh, F. R. Hist. S., 494 + xix pp., price \$2.75, and "The Jesuit Enigma," by Dr. E. Boyd Barrett, 357 + iv. pp., price \$4. Both should be in the library of every pastor in the land.

CHRIST'S MISSION SERVICES

On Sunday, Jan. 22, the Rev. Gustave Verdesi gave a graphic and interesting description of his fight for the Gospel of Christ. He had been secretary to Cardinal Martinelli in Rome, and the circumstances attending his separation from the Church included the violation of the seal of confession on the part of his Jesuit confessor with regard to four priests who had become associated with Modernists.

On Jan. 29, the Executive Secretary read from the writings of four priests of Rome, who, since May 1, 1927, have put in print some of the things that have brought woe into their lives. The speaker read paragraphs from "The Builder," of St. Louis, and the January "Atlantic Monthly," as also from "The Jesuit Enigma" and "The Autobiography of a Fallen 'Christ.'" He emphasized the failure of the Roman Church to tell its people that they could be delivered from both the guilt and the power of sin in this life, as also to direct them to the Saviour Himself for the pardon of their sins.

On Sunday, Feb. 5, the speaker was Rev. H. F. Blanchot, a former priest, but now a Presbyterian minister. A report of his address will appear later. During the customary mention of current Catholic events before the address certain paragraphs from a lengthy letter addressed to Little, Brown & Co., the publishers of "The Atlantic Monthly," by the managing editor of the Brooklyn "Tablet" were read. Later in the service the Execu-

tive Secretary was instructed to address a letter to the Boston publishers appropriate to the occasion, and hoping they would resist pressure.

The speaker on Feb. 12 was Col. E. N. Sanctuary, Treasurer of the Russia Evangelization Society, who gave a most interesting address on "Personal Work Among Catholics," narrating several incidents in his own personal experience.

Wise Words from Babson

Roger Babson, the noted financial and economic expert and adviser, said recently to the Congregational National Council at Omaha: "I want to say one word to you laymen—namely, that we must give our preachers something besides money and criticism. We must give them our hearty support. The three greatest institutions or the three greatest forces in the world's history, have been the Church, Sabbath observance and family prayers. For these three things the churches have stood throughout the ages. The future of America is wrapped up with the future of the churches. Your children are safe, not because of policemen or judges, but because of preachers and priests."

Just why Mr. Babson has connected priests with preachers is not easy to understand. Two of the three things for which he says "the churches have stood throughout the ages" are conspicuous by their absence in the Roman system—namely, Sabbath observance and family prayers.

WHY NOT A ROMAN CATHOLIC PRESIDENT?

III.—The Duty of a Catholic President to God, Impersonated by the Pope—
 Pope Leo XIII's Instructions—Archbishop Ireland's War Slogan
 "To Make America Catholic!"

In the two preceding articles we have dealt with the significance of certain words and phrases which are of great importance in the discussion of this question. The last two were "the Vicar of Christ" and "the only true Church," and we tried to emphasize their importance to any real Roman Catholic.

The Pope claims to be the visible representative of the Almighty on earth—a claim of stupendous importance to any man who really accepts it—and who has it impressed upon him from his early childhood days. In conjunction with the fact that the Pope is the head of "the only true Church," of which he is a member, two things are plain. As President of the United States, all his official acts must be performed with an eye to his duty to God Himself—represented by the Holy Father; also to his duty to "the only true Church," organized (in his conception) for the purpose of fulfilling its mission of extending the Kingdom of Christ, which consists solely of its own membership, and outside of which there is no salvation. He must, of course, "obey God rather than man," and when there is conflict between the Almighty's representative in Rome and the Founders of this Republic, his supreme duty is manifestly to the former. The great majority of the people of the United States are out-

side the Church, and the best service he can render to them for the salvation of their souls is to bring them into the fold of his great Italian Shepherd, and to use all the resources at his command to that end. More than that, he has his course of action plainly laid down for him by Pope Leo XIII, in these words: "First and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church . . . to make use of popular institutions . . . to endeavor to bring back all civil society to the pattern and form of Christianity which We have described" ("Great Encyclical Letters of Pope Leo XIII" (Benziger Bros., New York), p. 132. And in the preceding pages, beginning on p. 120, he has condemned as driving the Church "into an unrightful position," each and all of the forms of civil and religious liberty which the American people regard as their most precious political and social treasures. To reinforce his condemnation of these, on pages 125 and 126, he quotes from the Encyclical "Mirari vos" of Gregory XVI (1832) and four of the reactionary Propositions of the Syllabus of Errors of Pius IX (1864). These deal with the supremacy of the foreign Church over the State; the power of the State as the source and origin of all rights; separation of Church and State; and liberty of worship and

freedom of speech and of opinion.

Pope Leo, however, had something to say, in the Encyclical "Longinque oceani" (1895) about his Church in the United States, and what was still required to satisfy his ambitions with regard to it. On page 323 of the volume named above the Pope shows that he is not at all satisfied with the facts that his foreign Church is "fettered by no hostile legislation, protected from violence by the common laws and the impartiality of the tribunals," and "is free to live and act without hindrance." He wants a good deal more. He says that "it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dis-severed and divorced." . . . "She (the Church) would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

The plain duty, then, of any Roman Catholic President will not only be to "bring back" the State to the destruction of all civil and religious liberty in general, but also to get for his Church "the favor of the laws"—as against all other Churches, of course — and the patronage of the public authority. This last phrase may, and probably does, include a good many different items in the Pope's mind. Of one thing, however, we may be sure, and that is that the

army and navy of the United States will be used to glorify the high priests of Rome and their Church on every possible occasion. "The status of Cardinals," so glowingly set forth by Sir Philip Cunliffe-Owen in 1912 in a syndicate article headed "by Marquise de Fontenoy" will doubtless be accepted by the Government department at Washington whose business it is to handle such matters, in spite of the fact that King Edward VII had inaugurated the said "status" was false. And we may expect on official occasions "princes of the Church" taking precedence over every American citizen in the land, except the ring-kissing President himself, and even the foreign ambassadors, who represent the persons of their sovereigns.

But Pope Leo does not supply the only light for the guidance of a Catholic President. On Sunday, Nov. 10, 1889, Archbishop Ireland preached a sermon at Baltimore, at the opening of the Roman Catholic Congress in that city. His text was Ecclesiasticus 4: 33: "Even unto death fight for justice, and God will overthrow thy enemies for thee." The preacher's contention was that as Columbus, a vassal of Rome, discovered the West Indies, and Spain, a Catholic nation, possessed the entire continent (presumably under the Bull of Alexander VI, May 4, 1493) practically dividing the earth, outside Europe, between Portugal and Spain, in "justice" all this Western Hemisphere should belong to the Roman Church. So there

should be a "fight" for it, and "thy enemies" should be overthrown. These "enemies," of course, were the Protestant American people who had developed the country, and provided the best scheme of government that the world has yet seen. He said that the task of the alien Roman Church in the United States was twofold: "To Make America Catholic, and to solve for the Church Universal the all-absorbing problem with which the age confronts her."

The idea of the destruction of Protestantism so inspired the Archbishop that he proceeded: "I doubt if ever since that century, the dawn of which was the glimmer from the eastern star, there was prepared for Catholics of any nation of earth a work so grandly noble in its nature and pregnant with such mighty consequences. The work gives the measure of our responsibility!

"Our work is to make America Catholic! If we love America, if we love the Church, to mention the work suffices. Our cry shall be, 'God wills it!' and our hearts shall leap with Crusader enthusiasm."

Pope Leo XIII and Archbishop Ireland, as we have seen, have set before any Roman Catholic President the main purpose of his life as a "loving child of the Church." Further, Pope Leo says, on page 129, of the volume quoted: "As regards opinion, whatever the Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and as often as occasion requires must be openly professed." (To be continued.)

Which Are Right, Baptists or Catholics?

There is a good deal of softness and sentimentality abroad in the land to-day. We often hear it said that one denomination is as good as another, and that all denominational distinctions should be swept away. It is a fact that between some denominations the differences are marked. The Baptists and Roman Catholics are in the sharpest antagonism. All the other denominations lie between the Baptists and the Catholics. See these two groups, as Dr. E. Y. Mullins describes them by pointing out their contrasts: "Democracy *versus* autocracy; individualism *versus* a closed ecclesiastical system; regeneration by the Holy Spirit *versus* regeneration by baptism; the direct relation of the soul to God *versus* the indirect; believers' baptism *versus* infant baptism; the priesthood of all believers *versus* a priesthood who are custodians of divine grace; the New Testament *versus* proxy faith. In a word, Christ and His free salvation on the one side and the Church and its sacramental salvation on the other. There is no middle ground. Baptists are right or Catholics are right."—"Watchman-Examiner," Nov. 3, 1927.

Plainfield, N. J.—"I am enclosing herewith my check for \$3 for the renewal of my subscription to THE CONVERTED CATHOLIC for the next two years. I hope to be able to send some other subscriptions to the Magazine. With best wishes for the success of your work," etc.

LIFE FROM THE DEAD

Substance of an Address Delivered at Christ's Mission by Mr. James Tutty

"What shall the receiving of them be, but life from the dead?"—Romans 11: 15.

I invite your attention to the wonderful and touching story which we have just heard read from the fourth chapter of the second book of Kings of the death and restoration to life again of the Shunamite's son, which is strikingly typical of the spiritual death and spiritual restoration to life of the sinner. We mentally picture the little boy playing in the golden sunshine among the pleasant things of the harvest field when suddenly an illness overtakes him, which afterwards proved fatal, notwithstanding the tender care and loving kindness of his mother. So like the soul born into this beautiful world when every prospect pleases, and we rejoice in our youth, our hearts cheer us in our early days; but we fall under the power of sin. This little boy cried to his father: "My head, my head!" and afterwards lay on his mother's knee till noon, and then died. And although millions turn to a father confessor with the troubled cry, "My sin, my sin!" and commit themselves to the care of the Mother Church, yet God's just decree holds good: "The soul that sinneth it shall die," "The wages of sin is death." "Carry him to his mother" is still the counsel of many, but Mother Church, with all her accumulated rites and ceremonies, is as helpless to aid the sinner as he is to save himself. No church ever saved a single soul, or ever will. We read that the mother in our story goes

directly, without delay, to the man of God to Mount Carmel, and she caught him by the feet. Wise woman! To whom else should she go but to God through His prophet? And to whom else shall we go but to the God-Man of whom Moses wrote: "A Prophet shall the Lord your God raise up unto you of your brethren . . . to Him shall ye hearken"? And to whom Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life." Let us note that she did not go to the prophet's mother. Yet Roman Catholics are taught that the mother of our Lord is more accessible than He is, although there is nothing in Scripture to warrant such an assertion, or even to suggest that she is possessed of divine attributes. On the contrary, our Lord declared, "All power is given unto Me." And He says, "Come unto Me." Let us, therefore, "come boldly to the Throne of Grace." "Let us draw near with true hearts in full assurance of faith." Notice how persistent this great woman was: "As the Lord liveth and as thy soul liveth I will not leave thee!" One is reminded of another great woman, the Syrophenician woman, who hung on with great faith until she obtained the blessed word of assurance from the dear Lord: "O woman, great is thy faith; be it unto thee even as thou wilt!" And also of Jacob, who wrestled with the angel, and said, "I will not let thee go ex-

cept thou bless me!" St. James says: "The effectual fervent prayer of a righteous man availeth much."

So we read that Elisha arose and followed her down from Mount Carmel to the valley. But it was from loftier heights than any mountain in Israel that the greater Prophet came—out of the ivory palaces, out of the glory which He had with the Father before the world was. As St. Paul says, "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the Cross." Gehazi, the servant of the man of God, passed on to the woman's home before him and laid his staff upon the face of the child, but there was neither voice nor hearing. "The child is not awaked," although the command of the prophet had been faithfully obeyed. The prophet's staff was not an image of anything; a staff is a useful thing for a living man, but is of no use whatever for a corpse. We think here of another forerunner of whom it was foretold, "Behold I send My messenger before thy face." "John did baptize." And you may baptize those who are dead in trespasses and sins, but spiritually there is neither voice nor hearing; they are not awaked. Scripture does not teach baptismal regeneration. Sacraments are not life-giving, though they may be life-

sustaining. They were instituted by our Lord Himself, and we must not fall into the mistake of neglecting or belittling them because they fail to save; they are beneficial in their place, as the staff is useful in its place. Some people put second things first; others put second things nowhere. The great Bishop Butler said: "There is a weakness in our nature which tempts us to think that because a thing is of secondary importance it is of no importance at all."

Elisha went alone into the death chamber. Jesus trod the winepress alone; He entered the sphere of death, which was Satan's stronghold—his territory, or his domain. The strong man armed kept his house, but the stronger entered and vanquished him, as the writer to the Hebrews puts it: "That through death He might destroy him that hath the power of death—that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Elisha came to give life to the boy. Jesus says: "I am come that they might have life. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. I am the Resurrection and the Life: he that believeth in Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die."

Elisha prayed unto the Lord. Jesus prayed in Gethsemane. Elisha lay upon the child and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. Jesus adapted Himself to our posi-

tion: He took our nature upon Him; was made like unto His brethren; was in all points tempted as we are, yet without sin. He hath borne our griefs and carried our sorrows. He bare our sins in His own body on the tree. He was made sin for us. He was wounded for our transgressions and bruised for our iniquities. He suffered for us, the Just for the unjust, that He might bring us to God. And we read here that the flesh of the child waxed warm. It is a good sign of an awakening when a heart, steeped in the coldness of unbelief, begins to warm to the glow of Gospel light. Elisha returned and walked in the house to and fro, probably in prayer again. In the Gospel accounts of Christ's agony in the garden we are told "He prayed the second time. And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." The man of God stretched himself again upon the child, and the child sneezed seven times and opened his eyes. The number seven in Scripture is symbolical of perfection; to mention a few. In the following chapter we read of Naaman, the Syrian general, being commanded to wash seven times in the river Jordan. Seven petitions in that wonderful all-inclusive prayer—the Lord's Prayer. And in the last chapter in the Bible we have the sevenfold consummation of all the redemptive plan.

Hear the wondrous words of the blessed Lord Himself: "Verily, verily, I say unto you, He that heareth

My word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Ponder well these words spoken by Him who is the Truth. Truly, truly, the believer now has everlasting life, and is already passed out of death into life. Have you been raised from the death of sin unto the life of righteousness? Then the words of St. Paul are true of you: "You hath He quickened who were dead in trespasses and sins," and you are able to express your experience in the language of St. John: "We know that we have passed from death unto life." And now, in conclusion, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." And where in the sweet by-and-by through His merits alone we shall be

Forever with the Lord,

Amen! so let it be;

Life from the dead is in that word—
"Tis immortality!

Just as we go to press a package of some fifty excellent tracts and leaflets on different phases of Roman teaching and practise comes to hand. They are issued by the Protestant Press Bureau, Ilford, England, the secretary of which is Mr. A. Le Lievre, one of the most prominent and reliable veterans of militant Protestantism in Europe.

Portuguese Baptist Conference, organized 1919; 5 churches, 306 members, 38 baptisms.

TO DOMINATE OUR NATIONAL PRESS

On pages 436 and 437 of "America," Feb. 11, 1928, was an article by Charles J. Mullaly, S. J., entitled "Does It Pay Editors to Insult Catholics?" which is, so far as we know, the first attempt of any denominational paper to intimidate the Press of the whole nation. We wish we had space to give the whole article, which furnishes all the details of a systematic campaign to destroy the business of any journal that publishes anything that any local priest may consider an "insult" to Catholics or their Church.

The third paragraph says that in 1913 an inmate of the House of the Good Shepherd in Washington, D. C., tried to escape by lowering herself from a window of an upper story, but was killed. Some of the citizens demanded an investigation of the conditions in the institution, in the columns of a newspaper, and it would seem that a number of letters about the matter appeared. The next six paragraphs describe in detail the efforts of members of the Washington Truth Society, local priests, individual members of congregations, young ladies' sodalities, to destroy the circulation of the paper. The methods include personal visits to advertisers, and numerous letters by individuals to the business manager. The result was very severe injury to the business of the paper. Further on are a series of seven definite instructions to laymen as to how to "batter to pieces bigotry" on the part of any journal that prints anything of which

a local parish priest may disapprove.

If any such fatality as that at Washington happened in any Protestant denominational institution in any city, any average Editor would be likely to print letters from citizens demanding an investigation into conditions there, without even thinking such a course an "insult" to the denomination concerned, or even to the persons in charge of the institution. If such a simple thing as this is an "insult," how is any Editor to judge of anything that may be written by a correspondent on historical or theological matters? The natural effect, especially in smaller towns and cities, will be to place the local papers under the control of any local priest, on pain of the destruction of their business.

Nor is it easy to perceive any remedy, so far as many towns are concerned. In cities of a certain size the Editor, if so minded, might publish this article practically entire, and invite the members of their constituency, including their advertisers, to pass judgment on the question of excluding all reports of speeches, addresses, or matter that might be considered "propaganda" of both Catholic and Protestant bodies. This is a rather drastic course, but if the attempt at coercion on the part of one denomination were fully understood by the whole community, the result would probably be that the American principle of freedom of the press, with equal treatment for all denominations would prevail.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

IS JESUS THE LIGHT OF YOUR LIFE?

Jesus spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.—John 8: 12.

God is light and in him there is no darkness. . . . If we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 5, 7.

In the weekly news magazine "Time," Jan. 23, 1928, is an article descriptive of the works of a "great" English novelist, who had died the week before, and who was an apostle of pessimism and sadness. His idea of God may be judged from his use of the phrase "the President of the Immortals." The last of his books is described as "the saddest," and the writer describes him as possessing "a profound, pitying pessimism, a relentless humanism that condemns the disorderly deities who make men's lives sterile and without joy." We also read that "in his verse he states more succinctly, more bitterly the angry, scornful rebellion with which he regarded the dismal riddle of existence." As he grew older his face "became more hawklike, sorrowful and astute. . . . In its remote, speculative expression it resembled the face of a man . . . who has grown wise in bringing, to life out of darkness, many harvests of bitter, golden grain." On his deathbed "his peaked, mournful face was turned sideways on its pillow."

As one reads these things about a writer of great ability, and whose books have had a wide circulation throughout the English-speaking world, one cannot but feel sad on account of the unhappy man himself and of the untold mischief that has been wrought, by his utterly false representation of God, and of the causes of sorrow and misery among the children of men. And there come to the mind two sayings of our Lord: "If then the light that is in thee be darkness: the darkness itself how great it shall be!" (Matthew 6: 23), and "You will not come to Me that you might have life."

The cause of all misery and suffering in the world is SIN—the violation of the laws of God, and God, so far from being merely a "President of the Immortals," "so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish" but may be delivered not only from the punishment of past sins, but may be delivered from that domination of sin that has brought sorrow and woe to every human life. His will for

every reader of these lines is that so far from life being to him a "dismal enigma," it shall be filled with "peace and joy in the Holy Ghost," due to the consciousness of the Divine presence and power in all the troubles, sorrows, temptations and tribulations of life.

It is significant that this unhappy novelist and poet is described as having brought to life "out of darkness harvests of bitter grain." That is undoubtedly true, for he was a stranger to Christ, the Light of the World: Had he known Christ his entire conception of life would have been totally different, and his face, instead of being "sorrowful" and "mournful," would have been expressive of peace and happiness, if not radiant with joy. The true Light of the World would have revealed to him the true causes of the conditions which filled his life with sorrow and "rebellion." It would have shown him the glorious fact that men can obtain deliverance in this life from their spiritual foes, and that, so far as individuals are concerned, this deliverance not only revolutionizes their soul-life, but their social relations, and very frequently their economic conditions. Lazy men become industrious; thieves cease to steal, and work "for their living"; drunken husbands and fathers become excellent providers for their wives and children, and many who, till reached by the grace of God, had lived entirely to please themselves, have become self-sacrificing and untiring workers for the spiritual and temporal welfare of others. This is not a matter of theology, but of fact.

If, dear Catholic reader, you are living without Christ, the Light of the World, in your life, you are bringing to life, out of your spiritual darkness, harvests of bitter grain, as you well know. You know your own besetments, and you are well aware that all the absolutions you have received have done you little good. Indeed, the priest himself to whom you confess fully expects you to say very much the same things to him next time you go to confession that you did the last time you went. But if you will deal with Christ Himself about your sins, ask His forgiveness direct, and follow Him, you will no more walk in darkness, but in the light that radiates from His gracious person; and you will find that as the Blood of Jesus Christ cleanses you from all sin there will be no need for you to trouble the priest any more. You will be delivered from the burden of the unforgiven sins of the past, and you will receive power to live a righteous life because His grace will be sufficient for you in every hour of temptation. For years you have been striving to approach God through sacraments, the intercession of so-called "saints," the Virgin Mary, and other agencies of your Church; there is no real spiritual light in them to illuminate the darkness of every sinful heart, but in Christ is all the light you need for every possible situation in life, and He has all power in Heaven, and on earth, so that He can aid you at any time, in any place, wherever you call upon Him.

DID MR. DE VALERA "TAKE" AN "OATH" AT ALL?

In the issue of this Magazine for September, 1927, was an item which said: "A London dispatch to the New York 'Times,' Aug. 12, 1927, said that Mr. De Valera and other Republican members of the Irish Parliament had taken the oath of allegiance to King George V prescribed by the Treaty between Great Britain and the Irish Free State, but had accompanied their act with a statement that the oath of allegiance was of 'no binding significance in conscience or law.'"

In "America," Feb. 18, was a three-column "story" describing this curious performance. One of the most important sentences is to the effect that Mr. De Valera "took his inspiration from his opponents." If Mr. Cosgrave set Mr. De Valera a precedent in this matter the incident has never been made public till now. Francis Talbot, S. J., says that Mr. De Valera's "opponents" "had taken the position that the oath was merely a formality that had to be gone through as a condition for entrance into the Dail." Neither evidence nor authority is quoted for this statement. If it should prove to be true it is likely to lower the representatives of the Irish people, and to some extent the people themselves as an entity in the estimation of non-Catholics everywhere. The average man, even if he does not profess to be "religious" thinks it improper to call upon God to witness something contrary to the intent of the speaker. While he expects more or less "bunk" in political speeches and propaganda he consid-

ers the taking of an oath of office as in a different class. Failure to keep an oath after it is made is one thing, but to deliberately take an oath without intending to take the moral position implied by taking it is entirely another. From the "America" account it seems that the Fianna Fail deputies subscribed their names in a "prescribed book with expressed reservations," and that they "issued beforehand a signed public statement to the effect that they proposed to regard the declaration as an empty formality," and "that they were not making promises of any sort."

On the table upon which the "prescribed book" rested was a Bible. "Mr. De Valera to emphasize his attitude and to stress the fact that he was not taking an oath (*italics ours*) removed the Bible and put it on a chair at the far end of the room."

At this point the layman well may ask if Mr. De Valera did not "take an oath," was he legally admitted to the Dail? Presumably, this would largely depend upon the exact wording of the Treaty or the law covering the case; but morally any non-Catholic would doubt it, for "America" refers to it as "a condition for entrance."

The rest of the article is relatively of little importance. Governor Smith's public acts in regard to prohibition would suggest that he has ideas concerning the sanctity of an oath similar to those of Mr. De Valera. The writer in "America" thinks that Mr. De Valera is "absolved completely from all charge of perjury or

of any irreverence or impiety" by the acts above mentioned, and one or two others not detailed here. How far this view will be shared by average British and American public opinion remains to be seen, and it is doubtful if Governor Smith will feel grateful to either Mr. De Valera or "America" for placing this ethical matter so prominently before the American people at this time.

In Reply to a Priest

Last January "The Brooklyn Eagle" quoted Mgr. Belford as having said, concerning the last Encyclical: "There is only one gate open [to "church unity"] — the gate of separation. Through it millions walked out. Through that gate Pius XI says they must return." The Rev. S. L. Testa, of Brooklyn, wrote a letter to the "Eagle," in which he declared that Christ is the Head of His Church, and that He is the Door (John 10: 9); also one reason why millions (including himself) had walked out of the Church of Rome was because that Church had departed from the teaching of Christ and the Apostles, substituting man-made doctrines for them; that the true Church of Christ is invisible, made up of all those who love and serve Him in sincerity, and have personal experience of His salvation; that this invisible Church of Christ is already one in heart and spirit and religious experience, and needs no organic union; it makes one flock and "the Lord is my Shepherd" is said by each individual member.

Greedy Roman Priests in Australia

"The Protestant World," Sydney, has an account of the laying of corner stones for a convent and a school at Canberra, the new Federal capital of Australia. Three Roman archbishops were there, who ran true to type in their expressions of greedy discontent, because Australian Protestants have not yet placed the education of the nation in their hands. Archbishop Mannix, the Sinn Fein demagogue, who refused to stand when British national airs were played on a Pacific steamship some years ago, said that "the refusal of State aid to Papal schools was a blot on the Statute Book of Australia" (whether the mischief-making Archbishop intended an "Irish bull" or not, this reads like one.) Archbishop Duhig, of Brisbane, Queensland, made a demand for State money for alien parochial schools, and denounced those who opposed the demand to use Protestant money to educate children to be Papists. He said, quite truly, that the religious school was regarded by many as an intruder and an institution which has no right to exist, and that continued to exist only by the will of legislators and the tolerance of organizations that presumed that they would be perfectly justified in demanding its abolition.

"Leave me not to myself, my mother, or I am lost! Let me ever have recourse to thee! Save me, my hope! and save me from Hell, and first from sin, which alone can cause my eternal ruin."—"The Raccolta," 1880.

THE NEW PRAYER BOOK—THE BISHOPS' NEW SCHEME

By Henry Fowler, Secretary of The Protestant Alliance, England

The spirit of Protestantism has swept England from one end to the other. The Romeward Prayer Book has been thrown out by the people's representatives. A floodlight of true religion, unrealized by many until made manifest by the momentous debates in the House of Commons, has lit the nation.

The Englishman is not demonstrative until some real crisis arises. He lives in the security established by the blessed Reformation 300 years ago. But when his liberty is threatened, as it has been threatened recently by the Book of a designing and effete Episcopate, then the marks of the Romish iron that entered the flesh in those far-off days are not forgotten, and the "Protestant Dog" remembers how to watch the safety of his home.

The historic speeches of our Home Secretary, Sir William Joynson-Hicks, and that man of the people, Mr. Rosslyn Mitchell, expressed the real convictions of the masses. Ever since 1922, when murmurs of a "Revised" Prayer Book became audible, the Protestant Alliance stinted neither time nor money to tell the world of the disaster toward which our beloved Church appeared to be steering. We aroused the nation and the empire, and we knew the Lord would repay.

When the dramatic defeat of the New Prayer Book was accomplished the Lord delivered us from immediate danger; but, let it be remembered,

the Bishops still wage war on our Protestantism. They have not yet finished with their New Book, nor with Parliament, and are meeting in February with a view to reintroducing the same measure, or something similar. Protestants are still in grave danger from the hands of the Episcopate. Yet the nation is now entitled to demand that the Bishops shall give full effect to the decision of the House of Commons. It is inconceivable that the great Council of the nation—the Commons—should stultify itself by a reversal of its wise decision, which expressed the will of the British people.

We have prepared to meet this new move of the Bishops, and shall watch the development of their idea to reintroduce the same or a similar Book. The Archbishop of Canterbury pleaded in the House of Lords that the Bishops are "helpless" because they have "nothing to work on except the rules of 1662." The rules of our Book of Common Prayer, 1662, are adequate to deal effectively with the present disorders in the Church. We demand that these rules be immediately enforced, and that all illegal practises be made to cease. We further demand that no clergyman be promoted who is not loyal to the principles of the Protestant Reformed Religion of the Church of England as established by law, and that no candidate for Holy Orders be ordained from the many Anglo-Catholic col-

leges in this country. Finally, we demand that if the Bishops cannot discharge the duty which they have solemnly undertaken, they should forthwith resign, and the government of the Church be handed over to faithful men who will obey and administer its laws.

Daignault and the Vatican

As our readers well know, for several years litigation has been in progress between Elphege J. Daignault, a lawyer of Woonsocket, R. I., representing about a dozen churches, and Bishop Hickey, of Providence, with regard to the disposition of funds raised in a diocesan "drive." The case is now on appeal before the Rhode Island Supreme Court, but Mr. Daignault has been to Rome to lay the matter before the Vatican. The New York "Sun," Feb. 13, said that a Papal decision had been published in "The Rhode Islander" which ordered Bishop Hickey to pronounce major excommunication against Daignault and about fifty other persons, including two priests. Perhaps the most interesting part of what purports to be an extract from the decree is that which shows that Daignault was not even allowed a hearing in Rome. This paragraph reads (*italics ours*): "*We have not even thought it worth Our time to give the contestants' attorney (so-called) a hearing, nor have we thought it necessary to examine any credentials he may claim to have. The petition shows a lack of even decent decorum, and inasmuch as the entire pro-*

ceedings are of no force or of sufficient veracity to even entitle the contestants to a hearing in the matter We hereby order and ordain," etc. A curious and up-to-date sidelight on the Vatican conception of "justice."

Concerning Mexican "Shambles"

The Brooklyn "Tablet," Jan. 7, had a long report of the views of two Catholics who recently arrived from Mexico. There was little new matter in their utterances, but one or two were curious. Starting a revolution was described as "out of the question," but "Up in Guadajara, however, the people are raising hail Columbia. Every week they capture many towns, and at the present time are engaging over 10,000 Federal troops in action." The rebels who get killed in that section will doubtless be "martyrs" and the victims of "massacre," whose only crime was a desire to worship God according to their own consciences. One speaker repeated the odd prophecy by a Mexican priest that "he gave the Church in the United States fifteen years more of healthy growth before being brought face to face with the sword of the persecutor." This priest also predicted that "within five years every Central and South American Government would be apt to go the way of Mexico."

Eastern Russian and Ukrainian Evangelical Baptist Union, organized 1919; 26 missions, with about 500 members. School, the International Seminary.

QUEBEC SCHOOLS BEFORE THE PRIVY COUNCIL

In London, on Nov. 29, 1927 (New York "Times," Nov. 30), Sir John Simon, a leader of the British bar, opened his argument as chief counsel for the appellants in the Quebec school case brought to London on appeal from the Supreme Court of Canada.

The appeal, according to the Canadian press, was against a decision of the Supreme Court of Canada upholding the Quebec Court of Appeals in its ruling that persons of the Jewish faith could not be appointed to the Board of Protestant School Commissioners, that the board was not obliged to appoint Jewish teachers in its schools, and that the Quebec Provincial Legislature could not pass legislation providing that persons professing the Jewish religion be appointed to the board. The Quebec Government was interested in the appeal, as there appeared to be some question as to the constitutionality of the Provincial school laws.

Many of our readers will demur to the statement of Sir John that "Protestantism" is merely a term "expressing dissent from some Church, primarily, of course, in common speech meaning dissent from Rome, but actually dissent from other protestants, as the Scotch dissenters are protestants against the Church of England."

Methodists, Presbyterians and Baptists certainly do not consider themselves "protestants" against the "errors" of each other, or of the Anglican Church. Nor do we think he

was any more correct when he said: "The Catholic School Commissioners preferred to place the children under Catholic tutelage rather than Protestant because of a possible difference in educational tests in schools or for other local reasons." All the spoken and written statements of the priests of Rome here emphasize the necessity of their sectarian schools, in order that the "faith" of the children shall not be "impaired."

Thirteen King's Counselors Appear

Although the question is so complicated that thirteen King's Counsel, including several from Canada, appeared before Lord Cave and his colleagues, and although it involves rulings on numerous questions on which succeeding courts in Canada differed, Sir John asserted that it came down to two principal questions:

First—What is meant by a denominational school?

Second—What is a class of persons having rights?

The bulk of the afternoon Sir John hammered away on the citation of laws and other writings to show that Protestants were of no denomination, but were simply any persons or groups holding themselves outside the Church of Rome.

* * *

"America," Feb. 18, said that the Privy Council affirmed the findings of the Canadian Supreme Court. The

decision said that while Jews have no right to representation on the governing body of Protestant schools, their children may be admitted to them, and Jewish representatives appointed to serve on the Board. The Privy Council also said there was nothing to prevent the Quebec Provincial Legislature from reorganizing the educational system, so that a third system of schools for non-Christians should be erected.

"To Make America Catholic"

Under this war-slogan of the late Archbishop Ireland, "set" as a three-column head, "The Irish World," Nov. 26, 1927, had a review of a book, entitled "The White Harvest," by Rev. John A. O'Brien, Ph.D., published in New York. After referring to the relatively small number of "conversions" stress is laid on the "apathy of the layman," who "rarely goes out of his way to assist a soul groping without in the darkness into the harbor of light." This apathy is in "sharp contrast to the zeal and solicitude of the church-going Protestants to win new members for their fold." "The mobilization of our lay resources to assist in the spiritual conquest of America is one of the imperative needs of the day." And the last sentence quoted is "America represents, therefore, the mission field par excellence for the Church in the Twentieth Century."

Priests and Purgatory

How much do some of the high priests of Rome really believe in Pur-

gatory? This question is suggested first by the quoted statement in the daily papers that Cardinal Bonzano, on his deathbed tried to console his sisters by telling them that he was about to enter upon "a better life." If he really believed in the descriptions of Purgatory, such, for instance, as that given by a Jesuit in "The Magazine of the Sacred Heart," Nov., 1913, he would hardly have described going to Purgatory in that way. "The Newark Evening News," Dec. 8, 1927, said that an inventory of the estate of the late Bishop O'Connor showed \$76,588.13, most of which was cash in banks. No mention was made of any sum having been left for masses for the repose of his soul. On the other hand, according to the same paper (Nov. 29, 1927), the late Rev. John F. Boylan, pastor of Our Lady of the Valley Church, Orange, left \$1,000 to the Society for the Propagation of the Faith for 1,000 masses for the repose of his soul. He also left \$4,000 to nieces and nephews, \$1,000 to his physician, \$1,000 each to two convents, and \$1,000 to a hospital. The total value of his estate is not given. Of these three priests the last was the only one, apparently, to show in a practical way that he really believed in the existence of Purgatory.

Bridgeport, Conn.—"Please find check for ten dollars to renew two subscriptions, and the balance to pay for new subscriptions to your Magazine to be sent for a year to the persons whose names and addresses I am enclosing herein."

A FALLACIOUS PROTESTANT POSITION

I think you and I do not differ at all on our convictions. My only query is whether the wisest method of upholding our convictions is one of *attack* upon the position of others. After all, Protestant and Catholics have to live together in the same country, so it has always seemed to me best that they should maintain a spirit of tolerance for each other, and trust to the intrinsic rightness of our position to win its way.

This is part of a letter to a good friend of Christ's Mission, written by a gentleman holding an important position in a great denominational body. It is worthy of careful study because it contains the philosophy of that "Protestant" attitude that has contributed as much as anything else to create the present perilous stage in the efforts of the Roman Curia to destroy all civil and religious liberty here, and "make America Catholic," according to the war slogan sounded by Archbishop Ireland in 1889, at the Baltimore Council.

The first thing to be noted is the conception of Protestantism as merely "upholding our convictions." The writer seems unaware that from the Republic's early days the Roman Church has actively striven to destroy the influence of Protestantism in social, political or religious fields. Its greatest victory over American Protestantism was, undoubtedly, the driving the Bible out of Ohio public schools. This concession to Papalist bigotry has led to innumerable evils throughout the entire nation ever since; and never were those evils so great and widespread as today. Hardly less productive of evil has been the steady, nation-wide war against the Eighteenth Amendment and the Volstead Act, which began immediately after Nebraska (the 36th State) had ratified the Amendment, and be-

fore the inauguration of any legislation for its enforcement. This warfare has been conducted in every conceivable form, and is based on the right so insolently claimed by this alien Church to decide for itself which of the laws of the land it will obey, and which it will not. The Protestant attitude, speaking generally, has been one of silent "upholding of convictions," although at times certain journals and speakers have spoken up in defense of the Constitution, but few even of these have boldly placed the blame for this form of "rebellion" squarely up to the Roman Church, where it rightly belongs. (No reference is here made, of course, to the "dry" organizations and others who have defended the Constitution not as Protestants, but as plain citizens.)

In one of the accounts of the career of the late Earl Haig, written at the time of his death, mention was made of his firm belief that the best defensive was a vigorous offensive, and had the Protestant press and pulpit thirty years ago begun to act on this principle and continued to do so up to now the Papalist position throughout the land would have nothing like the strength it has today. While it is useless to cry over spilt milk, the duty of the hour now is to oppose with the utmost vigor every move of the agents of the Roman Curia to obtain possession of all departments of the

Government at home and abroad. Every local attack on the public schools, every seditious utterance by a local priest, whether of high or low rank, should be challenged from the platform, the pulpit and in the non-Catholic press of the locality. One reason why the priests of Rome get so much space in the papers is that they send in the items they wish published, while Protestant pastors and others fail to do so. The local "Protestant speechlessness" on public questions reacts very disastrously on the Protestant cause: never was there a more conspicuous instance of this on a large scale than that of the practically universal silence of the denominational organs during and after the Eucharistic Congress in Chicago in 1926. Indeed, from Rome, came an amazing dispatch to the Boston "Transcript" to the effect that the Editors of a number of denominational journals came to an agreement to ignore in their columns the most colossal insult to the Protestantism of this Protestant nation in the history of the Republic.

Another fallacy lies in the proposition that "as Protestants and Catholics have to live in the same country," therefore we should sit still and allow the priests of Rome to conduct their campaigns against our national institutions and national liberties without resistance, or even protest.

The facts of the case are, that while individuals of both religions "have to live together" the systems cannot and do not. They are mutually destructive, and neither a man nor a commun-

ity can be both Protestant and Papalist at the same time. We see the reaction of Catholicism on Protestantism in the increase of Sabbath desecration, gambling as an aid to the increase of church funds, and the contempt for the Eighteenth Amendment—to mention only one or two items taken at random. The reaction of Protestantism on Catholicism is seen in the huge "leakage" from the Roman Church; as far back as 1919 the late Bishop McFaul, of Trenton, estimated that at that time no fewer than thirty millions of Catholics and their descendants had been "lost" to the Church. And that number has probably been increased by several millions since.

While the writer of the above opinion thinks that followers of these two mutually destructive cults "should maintain a spirit of tolerance for each other" no real Roman Catholic has any such spirit. In so far as an individual has it, he is that much the less a true child of Rome. Anyone who doubts this has only to read the newspaper excerpts from the latest Encyclical of Pope Pius XI. As regards "bigotry" and "intolerance," the most heated and vigorous utterance of the most excitable anti-Catholic writer ever written is as water unto wine. And it must be remembered that whether technically "infallible" or not, it is, to Catholics, the utterance of the Vicar of Christ, who is the visible representative of God on earth.

Just how trusting "to the intrinsic rightness of our position" to win its

way" against the teaching of this document would, we imagine, be hard for this amiable gentleman to explain.

In the meantime we think that one of the best ways in which this gentleman could "uphold" Protestant "convictions" would be to write a scholarly analysis of this last Encyclical of Pope Pius, and get it accepted by one of the standard high class magazines.

A CATHOLIC BISHOP ON MEXICAN CATHOLICS

We are constantly being told by the Papal propagandists in this country that the Mexican people are some 90 per cent. "Catholics." Perhaps their apparent indifference on behalf of the Roman Church in its efforts to regain the strangle-hold on the nation that it has had, till lately, for four hundred years, is explained, at least in part, by an article in the Brooklyn "Tablet," Dec. 3, 1927, by Rt. Rev. Francis C. Kelley, D.D., Bishop of Oklahoma. The article is on the subject of home missions, with especial reference to Texas, and the Mexicans who have immigrated into that State. For some unstated reason the northern part of Mexico (from which of these immigrants come) has had fewer priests than the central and southern parts. Bishop Kelley says: "As a consequence, the great majority of the Mexicans coming into Texas are not only hopelessly illiterate, but hopelessly ignorant of the most essential knowledge of their faith. Most of them are traditional Catholics only.

... If they settle outside the cities, as many of them do, the immense majority never go near a Catholic church except for baptisms, and then they steal in during the afternoon looking like strangers. After the baptism the priest will see no more of them unless they call him to administer the last sacraments to the dying." (At this point the average Protestant will wonder why the said priest does not go out and "see" the people if they will not come to the church to see him.) Referring to the children of these Mexican Catholics Bishop Kelley says: "They carry nothing religious but the tradition of the Faith with them, and it is weaker in them than in their fathers. The third generation of this particular class of Mexican is lost."

Referring to "proselyting activities" the Bishop says in the Diocese of Corpus Christi not only are proselyting agencies busy, "but there is worse." "There are many schools, and even theological seminaries to raise up perverts, make missionaries of them and send them out to the little country places, where the Mexicans who have gone into rural life are living. There are far more Protestant ministers to-day preaching to Mexicans in Spanish than there are Catholic priests."

One would go far to find more conclusive evidence of the spiritual bankruptcy of the Roman Church in Mexico after the lapse of four centuries than is furnished in the above statements of Bishop Kelley.

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